

Religious Intelligence.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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PALESTINE MISSION.

JOURNAL OF MR. PARSONS, WHILE AT
JERUSALEM

(Continued from page 597)

An Interesting Pilgrim.

March 22. In the morning, one of the pilgrims, with whom I read the Scriptures almost every day, while on the passage, came to my room and read with me several chapters. The progress which he had made in reading and in knowledge, is a rich compensation for all the trouble of teaching him. He often stops to tell me, in other words, the story he has read; and remarks upon the importance of living according to the Scriptures. He is never weary; but, at the close of one chapter, he says with a smile, "shall we read another?" When he passes me in the street, he expresses the affection of a brother, and, at the same time, looks to me as his instructor. The effects upon his life has been most salutary. He says, that he shall read the Testament every day as long as he lives. He is soon to return to his country, more than a thousand miles from Jerusalem, and my opportunities to visit and instruct him must cease. But he will carry with him the Holy Bible as his guide, and he will not soon forget the past interesting scenes. I do indulge the secret hope, not that he is already converted, but that impressions have been made, which, by the blessing of the Holy Spirit, will result in a saving acquaintance with the Word of God, and in final admittance into heaven. With regard to the future, we can make no certain calculations. For the past I feel bound to give thanks to God.

Reading the Scriptures with Inquirers.

Four persons have been at my room to read the Scriptures to-day. The priests encourage me in this employment. If then, a missionary can reside here with no other employment than to read the Scriptures with pilgrims, not uttering a word respecting Catholics, Greeks, or Turks, a great work might be accomplished;—a work, which would impart infinite joy to the friends of this mission, and guide many souls to eternal life. From the observations I have made, I am lead to believe, that reading the Scriptures is one of the most effectual methods to diffuse the spirit

of piety;—a method to which God has often added a peculiar blessing.

23. Read in the Greek Testament with a Greek priest. Within 100 feet of my room reside five bishops, viz. Petrea, of Nazaret, of Gaza, of Lydda, of Philadelphia. Petrea and Philadelphia are beyond Jordan.

24. Read the Scriptures as usual with a few individuals. Attended service in the church of the Holy Sepulchre. Seventy two priests, dressed in clerical robes, entered the church, two by two; and, bowing to the floor, rose and kissed the hand of the presiding bishop. After this, five loaves of bread were placed in the center of the church and consecrated, in commemoration of the feeding of the five thousand.

25. P. M. A Turkish high priest, a *moolah*, arrived at Jerusalem. The Governor of the city, the president of the different monasteries, and a large number of soldiers, went out to meet the *moolah*, and to welcome his arrival. As he entered the city two cannons were discharged, an honour which is conferred on persons of high standing.

27 passed the day in reading the Holy Scriptures in Greek and Italian, with a few Greeks in the evening, the Russian consul arrived with his family.

28. Read the Scriptures with several Greeks.

Visit of the Greek Monasteries.

First visited the convent of St. Basilus, near the Latin monastery, at the northwest corner of the city. There were 12 women residing near the monastery. They received tracts with every expression of thankfulness.

Next came to the monastery of St. Theodore, a few paces south of the Latin convent. In it reside 200 pilgrims, many of whom had before received tracts which I sent them. Left a sufficient number to supply the rest.

The third monastery, that of St. Demetrius, is near to Jaffa gate. Here we found many pilgrims, willing and thankful to receive tracts.

The fourth that of St. George, is near to Zion gate, in which reside only one monk. Left a few tracts for him, and for his friends.

The fifth that of St. John, is a little south of the church of the Holy Sepulchre

Here was presented to us, a part of the head, *as they say*, of John the Baptist, in a silver vessel. My guide, and others with me, approached it with a reverence, one would think due only to Him, who demands our worship. The pilgrims are numerous. Left 50 tracts. These were not sufficient. The pilgrims, finding themselves destitute, entered a charge against the president of concealing the tracts, and appropriating them to his own use. I was informed of the disturbance, and terminated the dispute by sending 50 tracts more.

The sixth was St. Marie's, at which we were shewn a neat and very ancient MS. copy of the four gospels written by a nun; the date of the copy some affirm to be 650 years after Christ. Here are preserved also the bones of a converted Turk, who suffered martyrdom for his religion. Supplied the monastery with tracts, and received the assurance that they would be attentively read.

Visited also the Syrian church, which, *it is said*, is the house in which the disciples were assembled, when Peter came from prison, and saluted his brethren. They tell us, that the very gate is standing where Peter knocked and 'Rhoda came to hearken; and when she knew Peter's voice she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.' Saw a few fine copies of MS. Testaments in the Syrian character; also a few Syrian printed Testaments, deposited there by the Rev. Mr. Connor.

Excursion to Bethlehem.

April 2. Accompanied Mr. B. to Bethlehem. Rode two miles through a beautiful plain, called the valley of Rephaim. Here David obtained a memorable victory over the Philistines, being encouraged by "the sound of a going in the tops of the mulberry trees." Passed the convent of Elijah, where reside about 20 Greeks.—Near it is shewn a rock, on which tradition say, Elijah slept, when fleeing from the wrath of Ahab. Here we had a distinct view, at the same moment, of the three most important places on the globe; Bethlehem, where the Saviour was born; Jerusalem, where he was crucified; and the Mount of Olives, whence he ascended to heaven. Bethlehem, at this distance, assumes an appearance of splendour far beyond that which it actually possesses. The monastery, erected over the manger, stands a little east of the village. Still further eastward, we saw the valley where the shepherds heard the angels sing, "Glory to God in the highest."

From the convent of Elijah the road became uneven and stony. We passed near the sepulchre of Rachel. "And Rachel died, and was buried in the way to Ephrah, which is Bethlehem."

A letter from the Latin convent in Jerusalem, introduced us to the president of the convent in Bethlehem. We were invited to dine with him. At dinner, the subject of distributing the Scriptures was introduced. He replied, "the Arabic psalter, which the English have sent here, is a correct translation, word for word. Also, the Italian Testament, translated by Antonio Martini, cannot be censured. But the Arabic Bible sent here, we Catholics do not approve of." "The Greeks" added he, "differs from us in three things. They believe, that the Holy Spirit proceeded from the Father *only*;—that there is not a state of purification after death; and they renounce some of the sacraments. As for the Protestants, they believe that all will be saved."

After dinner visited a Catholic school, to which belong 80 scholars. Among them I found a youth who spoke the Italian with great fluency, and who is, as they informed me, far advanced in the study of Arabic, his native language. Knowing that it would be desirable in many respects, to obtain such a youth, I requested the father of the child to permit me to take his son, and give him a good education at my own expense. After some hesitation, he replied, "his mother will not be willing."

To the hill Bethlehem, every Christian must feel a peculiar attachment;—the native place of David, the king of Israel,—a man after God's own heart, and of the second David, the Lord from heaven. Here the wise men of the east laid their crowns at the feet of their infant Saviour; and here was heard a choir of angels singing "*Glory to God in the highest, on earth peace and good will toward men.*"

In Bethlehem village there are, it is said 1500 Catholics, 1000 Greeks and a few Armenians, and a few Turks. The Catholics, Armenians and Greeks, have each of them a monastery. On our return, saw the village of Rama on our left. "In Rama was there a voice heard, lamentation and weeping and great mourning: Rachel weeping for her children, and would not be comforted because they are not."

Visit to Various Places.

April 3. Went with Mr. B. to Siloam, Aceldama, to the King's gardens, and to the pillar of Absalom.

5. Obtained permission of Procopius to

examine the manuscripts in the library belonging to the monastery. There were many copies of the four Gospels, but only *two* of the whole Testament. The bishops absolutely refused to sell a single manuscript. The library is small, but preserved in tolerable order, and contains books of much value.

6. A Swiss clergyman arrived with Bibles and Testaments. He informed me, that he has disposed of many Testaments, and with prospects of usefulness. He designs, after the passover, to go to Aleppo.

7. Visited the Jewish synagogue, with the Swiss clergymen. They are situated a little west of the site of Solomon's temple. A few Jews were present performing evening service. There are four synagogues in the same inclosure; and others in other parts. We made inquiries with regard to the number of Jews in Jerusalem. Some replied 3,000; others said, "No, there are not three thousand;" "But why" they replied, "do you ask us this question?" Because, we wish to gain particular information with regard to Christians, Jews, and Turks, in every place. We showed them a Testament in Hebrew. They examined it, but dared not purchase it without the consent of the Rabbins. We left a few tracts, which they examined; but not without hesitation. They treated us with respect; and invited us to come again.

Mr. B. left the city for Damascus. Before his departure, presented to him a little book, together with a letter expressing my desire, that the divine Saviour, the places of whose nativity, crucifixion, and ascension, he had visited, might be his Guide, and everlasting Friend.

Other Greek Monasteries.

10. Visited several monasteries, in addition to those mentioned before, for the purpose of giving to all who could read religious tracts.

The *seventh* monastery, called Abraham's because it is erected over the spot where, *it is supposed*, Abraham, strong in faith, presented his son Isaac for sacrifice. The spot is only 8 or 10 feet from Mount Calvary, where was offered the Great Sacrifice for the sins of the world. The pilgrims are Russians; and Greek tracts are of very little use. At another passover, I hope we shall be able to afford the same kind of instruction to Russians, Armenians, and Copts, which we have now done to Greeks. A missionary should have on hand a large supply of tracts in the following languages; Greek, Russian, Armenian, Turkish, Ara-

bic, and Syriac. All are willing to read; and to all God can impart his blessing.

Have now visited thirteen Greek monasteries, one Catholic, one Armenian, one Syrian, and one Coptic within the walls of Jerusalem. Distributed in all, including the church of St. Constantine, 1,000 tracts. These tracts are to be widely dispersed; and perhaps read by people several thousands of miles from the Holy City. The very fact, that, they were brought from Jerusalem, will attach to them a degree of sanctity; and give them higher claims upon the attention of a multitude of Christians.

I regret exceedingly, that I could not obtain tracts in the Armenian and Russian languages.

12. Two English gentlemen arrived from Egypt, to witness the ceremonies of the Passover.

13. Early this morning all the Greek pilgrims ascended the Mount of Olives to perform a service in commemoration of the resurrection of Lazarus. During the service, two men (appointed for the purpose,) passed through the assembly soliciting charity for the church. As they passed they solemnly invoked the assistance of the saint, saying, "Holy Lazarus, help us."

Commemoration of the Entrance into Jerusalem

April 15. Palm Sunday. The ceremonies at the church of the Holy Sepulchre were numerous and splendid. A large procession was formed;—each individual bearing palm leaves and olive branches in commemoration of the Saviour's entrance into Jerusalem with shoutings of "Hosanna to the Son of David." That part of the Gospel, which relates to this subject was read in ancient Greek at the door of the Holy Sepulchre. If such occasions could be devoted to reading the Scriptures in a language which the pilgrims understood, they would become highly interesting, and communicate instruction to thousands of precious souls.

16 Accompanied the Russian consul, and the English travellers, to the monastery of the Holy Cross, a mile and a half west of Jerusalem. Here we were shown the hole in the earth where grew, *it is said*, the tree from which was taken the Cross. The dirt has been carefully collected, and carried off by pilgrims. Also, saw a large collection of manuscript Testaments, in Greek and Armenian characters, but none of them are offered for sale.

Five miles, further west, came to the

Catholic monastery erected over the spot where John the Baptist was born. The convent is large, and in a good state of preservation. A little further west, we came to the house, in which, traditions says, Mary, the mother of our Saviour, saluted Elizabeth. We saw, at a considerable distance to the north, the tomb of the prophet Samuel. To the west is the valley in which David slew Goliath.

Ceremonies of a Jewish Funeral.

17. Attended a Jewish funeral. After the body was laid upon the bier, a priest offered a short prayer, and the people responded, "Amen." As they came near the gate, which leads from the city, the priest offered another prayer, and then returned. After passing the gate, they commenced singing, and continued this service till they arrived at the grave. It was on the east side of the Mount of Olives, where all the Jews consider it as a privilege to be buried. It is feast day with the Jews, and not lawful for them to bury the dead. A Turk was hired to do it. A hole was dug in the earth, about three feet in depth; and the body literally crowded into it without a coffin. A few stones were laid on the body to prevent the dogs from devouring it. In all the ceremonies, there was nothing like solemnity of regularity.

Proposed School at Jerusalem.

18. Attended to the subject of establishing a school at Jerusalem. I proposed to Procopius, that if he would obtain a suitable instructor, I would defray the expense of the school. He replied, "there is now no person in Jerusalem qualified to instruct such a school as we need." But he engaged to write to the Patriarch; and afterwards give me more particular information on the subject.

19. At the usual service of the Greeks in the church of St. Constantine, the Russian consul, his dragoman, and his secretary, received the holy sacrament. After this was a service near the gate of the church of the Holy Sepulchre. The superior of the convent, having laid aside his official robes, poured water into a basin, and began to wash the feet of 12 monks, who were selected and arranged before the door of the Holy Tomb. During this ceremony, they sang the following words; "If I, then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet."

Catholic Ceremonies.

At an early hour of the evening, the Catholics commenced a service in com-

memoration of our Saviour's sufferings in the garden. The music was so excessively mournful, that we could not but remember the words of our Saviour, "O my Father if this cup may not pass away from me, thy will be done." The service concluded in a very abrupt manner, to denote the coming of Judas to apprehend his Lord. A little past midnight was another service by the Catholics, in commemoration of the scourging of Christ. Strangers were not admitted.

Services on the Day of Crucifixion.

Friday, April 20. Early in the morning the Catholics assembled on Mount Calvary. Those chapters relating to the sufferings of Christ were read in the following manner. One took the part of our Saviour; another of Pilate; a third of the multitude; the fourth was the narrator, and read the words of the evangelist. When they came to the words, "he bowed his head and gave up the ghost," all the lights were extinguished. The Superior of the convent received the holy sacrament.

At eight o'clock the gate was opened to admit the pilgrims. They passed, one by one, each being obliged, (foreigners excepted) to pay 20 piasters. The dragoman of the Russian consul stood at the door, to protect the Russian subjects. Thus passed the day.

At sunset the Catholics came into the chapel of apparition, and ordered all the women to leave the room, saying, "*per le donne non c'è luogo.*" (For the women there is no room,) In a few moments the lights were extinguished, and a sermon commenced in Italian. The first sentence, which I distinctly understood, was this.

"*In questo luogo veramente, in questo giouo, anohe in questa ora giusto, il nostro Signore,*" &c. (In this very place, on this day, and even at this very hour, our Lord, &c.) The sermon continued about thirty minutes, when two priests with two candles, and with a large cross, entered the chapel. A procession was then formed to visit the holy places. Came first to the apartment, where the soldiers divided the garments of our Lord. Here we heard a second sermon in Italian. It was delivered with much less distinctness than the other. They proceeded to another small apartment, where a sermon was delivered in Spanish, relating to the crowning on our Saviour with thorns.

The *fourth* sermon was delivered on Mount Calvary, on the spot where the Saviour was nailed to the cross; the *fifth* on the spot where the cross was raised; both

in Italian. After this a cross was erected, having on it an image about three feet in length, exactly in the posture of a person crucified. Shortly after, two men, designed to represent Nicodemus and Joseph ascended the cross, drew out the nails, and carefully took down the body and laid it in a napkin.

From Calvary they proceeded to the stone of unction, where, after anointing the body, the Superior of the convent delivered a sermon in Arabic. He began by clasping his hands, raising his eyes to heaven, as if he would say, "all is lost." Next proceeded to the Holy Sepulchre, where the body was deposited, and a *seventh* sermon delivered in Spanish. The service at half past 10 in the evening.

Ceremony of the Holy Fire.

Saturday, 21. Nothing occurred in the morning of any importance. The afternoon was a memorable season. Every apartment of the church was crowded with Turks, Jews, Christians, and with people from every nation under heaven. These assembled to witness the supposed miraculous descent of the Holy Spirit, under the similitude of *fire*. It is estimated, that at least 5,000 people were present. The Governor of the city, and the Turks of rank, were there. A very convenient place was allotted me, to observe distinctly every ceremony. About 12 o'clock we witnessed scenes of a very extraordinary nature, and highly derogatory to the Christian profession. A body of Arab Christians, natives of Palestine, were admitted to perform their part in the duties of the Holy Week. They began by running round the Holy Sepulchre, with all the frantic airs of madmen;—clasping their hands,—throwing their caps into the air,—cuffing each other's ears,—walking half naked upon the shoulders of their companions,—hallowing, or rather shrieking, to the utmost extent of their voices. This was the exhibition to five thousand people, who were in expectation of soon witnessing the descent of the Holy Fire.

About one o'clock the Turks entered the small apartment of the Holy Tomb, extinguished the lamps, closed the door, and set a watch. I was determined to enter myself the Holy Sepulchre with the Russian Consul, to see from what direction the fire proceeded. But they replied, "the Turks will not give permission to strangers to enter." Shortly after, the principal Greek priest entered the Holy Sepulchre, attended by the Armenian patriarch, and also by the Syrian patriarch. The

Greek priest, however, entered the *second* apartment unattended. Every eye was fixed, as the time approached. As we stood waiting, suddenly there darted from the Sepulchre a flaming torch, which was carried almost instantaneously to a distant part of the assembly. I stood among the first to receive the fire, and to prove that, as to its power of burning, it contained no extraordinary qualities. The zeal of the pilgrims to get a part of the fire before the superior qualities departed, (as, they say, it burns like other fire in a few minutes,) endangered the lives of many. Several were well nigh crushed to death. Some lighted candles,—others tow,—with a view to preserve a part of its influence. Some held their faces in the blaze, saying, "It does not burn. Others said, "Now Lord, I believe, forgive my former unbelief." After this the pilgrims retired, abundantly satisfied with what they had seen, and heard. I have thought it rather strange, that the Greeks, when urging upon me evidence of the superiority of their religion, have never mentioned the miracle of the holy fire.

April 22. A little past midnight, began the ceremonies of the Resurrection. The church of the Holy Sepulchre was most splendidly illuminated to represent the glory of that morning, when arose to live and reign the King of glory. The Holy Scriptures were read in ancient Greek, Russian, Arabic, Turkish, Armenian, Latin, and in several other languages. The processions were splendid, and the ceremonies numerous.

In the morning, all retired from the church to their respective habitations. Here ends the service of the Holy Week.

I was often led to hope, that the Holy Church will soon be consecrated entirely to the promotion of true piety among all classes of Christians. What an opportunity it will afford, to those who have the spirit which Peter professed on the day of Pentecost; and who will boldly proceed to open and allege the Scriptures, and to lead thousands, by a blessing from above, to cry, "men and brethren, what shall we do." If I am not greatly deceived, I behold, even now, the dawning of that glorious day. May all, who love the gates of Zion, hold not their peace, "till the righteousness thereof go forth as brightness, and the salvation therefore as a lamp that burneth."

Excursion to Jordan and the Dead Sea.

25. The English gentlemen invited me to accompany them to the house of the Governor. He received us with much politeness, and offered to furnish us with a

guard from Jericho to the Dead Sea, and to give us all the assistance necessary.

26. At nine o'clock, left Jerusalem for the Jordan. The pilgrims were several hours in advance. The Governor of Jerusalem, attended by his guard, accompanied us. He requested the English gentlemen to ride immediately behind him. At 12 o'clock, stopped at a fountain, where, *it is said*, our Saviour often refreshed himself on his way from Jericho to Jerusalem. A little further we passed Bahurim, where David was cursed and stoned by Shimei, and were resigned to the will of his heavenly Father, he uttered those memorable words. "Let him alone; let him curse; for the Lord hath bidden him." At 4 o'clock pitched our tent on the plains of Jericho. Went to view the present village of Jericho, consisting of a few mud huts, in the centre of an extended plain. Towards the east, beyond Jordan, we beheld the mount which Moses ascended, and whence he viewed the land of promise; to the west the wilderness, in which our Saviour fasted forty days and forty nights, and was afterward tempted by the devil. We searched in vain for some remnants of the wall, which God overthrew, at the blowing of ram's horns. About 300 Arabs inhabited this village.

27. After sleeping two hours on the ground, we were awaked at half past 2 o'clock, and ordered to proceed to the Jordan. On our way, some remarks were made concerning the Scripture history of this river. The armies of Israel passed it on dry land "right over against Jericho." Elijah took his mantle and wrapped it together, and smote the waters, and they were divided hither and thither. Here, also, "Elisha cried, *Where is the Lord God of Elijah?* and smote the waters, and they divided hither and thither."

Here, at the baptism of our Saviour, were the heavens opened, and "lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

At five o'clock stood on the banks of Jordan. The current, in consequence of the great rains was rapid and violent. The banks of the river were ten feet, at least, above the level of the water. The pilgrims all rushed into the stream, and plunged themselves beneath the sacred waters. Among the spectators were the Governor and his guard.

At 6 left Jordan, and bent our course toward the Dead Sea. The Governor sent a guard with us. Arrived at half past 7 o'clock. The way was through a desert of sand. The water of the Dead Sea is ex-

cessively bitter. We could see far towards the place where were engulfed the guilty cities of Sodom and Gomorrah, the inhabitants of which are set forth for an example, suffering the vengeance of eternal fire.

LATEST FOREIGN INTELLIGENCE.

SOUTH SEA ISLANDS.

Through the kind attention of our correspondent, we have received London publications for the month of January, from which we make further extracts respecting the progress of the Gospel and civilization in these newly acquired colonies of the Kingdom of Zion.

TAHEITE.

Matavai, June 21, 1821.

Mr. Nott observes, that during Mr. Wilson's absence (at the Colony) he had been very fully employed in translating, preaching, and otherwise instructing the natives, so that he had scarcely time to take his food; but Mr. W. having returned, who would take part of the labour, Mr. N. would be more at liberty to attend to the work of translation, which the brethren consider as his special duty.

"Since August 1820," Mr. N. says, "I have baptized about 45 adults, and a considerable number of children, and have had 150 or more under instruction, as candidates for baptism, most of whom will be baptized in a few days."

Translation.

The Gospel of John has been printed, and in the hands of the people some time; and the Acts of the Apostles has long been ready for the press.

Burder's Point, May 16, 1821.

As it respects the civil improvement of the people at the new station, we have also great reason to take encouragement. Within the last three or four months we have been teaching and encouraging our people to make bonnets and hats for themselves, out of a kind of grass that grows here, and which answers the purpose very well. And now, through the assistance of sisters Bourne and Darling, there is not a woman, we believe, in the congregation without a bonnet and scarcely a man without a hat.

Some of the natives have begun, and many have promised, to build themselves new houses, to be plastered within and without, and to floor them with boards. Almost every family has got a large garden,

in which they grow sugar-canes bananas, sweet potatoes, Indian corn, pumpkins, water-melons, some French beets, &c. But these are all luxuries to the Taheitan, as he can live very well on his bread-fruit and fish, and which want no cultivation.

New Chapel.

Another thing which calls for our gratitude is, the ready manner in which the people complied with our proposal to build a large place of worship. It is boarded all round, and floored with boards. There is a gallery at each end for the use of the children, which is filled every Sabbath-day. All the seats have backs: and there is a large table-pew, pulpit, and clerk's desk. The place has five doors, and 24 windows (not glazed) with sliding shutters. This is the first chapel that has been finished in the English style, and was done under the superintendence of Brother Darling.

The following interesting particulars respecting several Islands, are borrowed from the Journal of the Captain of the Hope.

Captain Grimes anchored at Hapapa, or Matavia Bay, Taheite, on the 28th of April 1821. Mr. Wilson and Mr. Hayward had accompanied him from Port Jackson. King Pomare soon came on board, and was saluted with 13 guns. Among other presents, he received two cows and calves from a generous individual; they were immediately landed, and were in a healthy state.

The Captain states that a few days before the Annual May Meeting, preparation began to be made. Huts were building, and those out of order were undergoing a repair, to accommodate the numerous assemblage. Canoes were daily arriving, laden with provision, the subscriptions of oil, &c. The Missionaries also began to assemble from the distant parts of the island.

On the appointed day of meeting, the Chiefs were arrayed in their best dresses, the soldiers were under arms, and nothing omitted to exhibit the grandeur of the king, &c.

At ten (A. M.) the natives collected in the building appropriated to that purpose, (which no doubt is a wonderful performance, if we consider the means used in building,) to the number of 5000, men, women, and children included. The soldiers were ranged without, under arms. The affairs of the island were now discussed with great energy, although, as is said, previously determined upon.

The natives were then urged to forward their intended subscriptions of oil, &c. (for

the vessel) with all possible despatch. The natives then retired in a very orderly manner and in a few days, the village, from being thronged, was left with a very few inhabitants.

On the 23d the whole of the oil collected here was on board; and messengers were sent to different parts to urge the natives to forward the oil in their possession.

On the 10th of June the ship moved to Eimeo, (a distance of about 20 miles;) Having collected about 20 tons here, the captain sailed on the 28th to Huaheine, where he wooded the ship, and filled up the remainder of the casks with oil. The captain states that, in this island, the natives appeared to place great confidence in their teachers, Messrs. Ellis and Barff, and act agreeable to their advice. The natives, he observes, are advancing fast in civilization; their houses are neatly built, some of them two stories high, lathed and plastered, and divided into apartments, and they seemed to enjoy the comfort of their new habitations. Their roads are neatly made, and covered with sand or gravel. The convicts (persons punished for crimes in the island) are employed in building a quay, which is intended to be the site of some houses for the Chief.

The chapel is a firm building, (comparatively speaking) and well fitted up, all the principal persons having pews, with pews for the Missionaries' families, and the rest of the chapel filled with benches, some of which are backed.

On the Sabbath Capt. G. attended the native service, and was surprised to see the regularity and good order observed; the children were ushered in by their teachers in their different classes with as much uniformity as we see in the public schools in London.

On Monday, 2d July, we left Huaheine, and run over to Raiatea, taking with us Mr. and Mrs. Ellis. Early next morning landed, and took a view of the town, garden, &c. which were in excellent order. We next visited the chapel, which is not so spacious as that of Huaheine, but the workmanship is superior. One end is fitted up as an audience chamber, a platform is raised for the Chiefs, and covered with a canopy of painted cloth, in a neat and tasteful manner.

We here found Ahuru, a Chief of Rurutu; he had been here several months, during which he and some of his people have been taught to read and write, and now profess a regard to Christianity. He requested that a person might be sent to teach the natives

of his island, which was complied with, and two of the most intelligent agreed to accompany him. Mr. Threlkeld also gave up his boat, which must have cost great pains and trouble in building, with a degree of pleasure which should obtain him the highest esteem.

In a few hours every thing was ready, and on Wednesday the 4th, the captain sailed with the natives, and on the 8th arrived at Rurutu.

Extract from the Journal of Mr. Crook, dated Mount Hope, Taheile, 1820.

(Happy death of a Converted Native)

June 26. This afternoon we buried *Fa-naurai*, a member of our communion. He bore his illness with great patience, and was generally in a happy frame of mind. He appeared to be quite delivered from the fear of death, and longed to be dissolved, that he might be with Christ. I had many pleasing conversations with him during his confinement, and particularly the evening before he died, when he assured me, in stronger language than I can translate, that his one only desire was Jesus Christ, and that his only dependance was upon his death. His conduct has been humble and irreproachable during more than two years that we have intimately known him. His funeral was attended by all the baptized, and many others, as well as our family.

August 19. A Paumotu man, who is a candidate for baptism, came to my study door to-day, apparently much dejected, and wished to talk with me about the state of his soul. His conversation was very satisfactory. His child-like humility, his simple and correct account of the way of salvation, and the apparent sincerity of his manner, struck me very forcibly. I took him by the hand, and recognized him as a fellow-heir of the kingdom; and then returned to my closet overwhelmed with a sense of the love of God to these poor people, and his great condescension in employing such instruments as we are.

"These are the joys he lets us know
In fields and villages below."

27. Met all the communicants in the chapel, and baptized some persons. Set apart eight deacons, with the concurrence of the people. Read and expounded Acts vi. 1-8.

29. Much pleased with the attention of the Paumotu people; eight men and five women were nominated as candidates for

baptism. They informed me that a company of about 100 are soon to join them from *Papara*, for the sake of religious instruction.

Sept. 2. Every day of this week, one or two families have been with me in my study, with each individual of whom I had spiritual conversation, and found the exercises pleasing and profitable.

3. *Lord's Day.* In the afternoon the children (about 150) were catechised by one of our deacons. It gave me much pleasure to hear him break the question into lesser parts, to exercise the understandings of the young ones.

10. *Lord's Day.* At the common chapel, the king and royal family being present, after prayer a suitable discourse; Mr. Crook baptized the *Infant Prince*, who was named *Tearitara* and the *Queen* his mother, who was named *Taroa-rahine*. Mr. Nott baptized *Aimata*, the King's daughter, and *Pomare-vahine*, the queen's sister, calling her *Taaroamaiturai*. Mr. Nott then preached on Luke iii. 3. "Bring forth fruits worthy of repentance." About 1000, persons were present.

21. Mr. Crook having paid a visit to *Papara*, (the late Mr. Bicknell's station,) administered the Lord's supper to about 32 persons. The rest of the congregation, about 1000 being present. Mr. C. says, "I felt affected at the solemn scene, and perceived the tears stealing from the eyes of some of the communicants."

25. Six deacons were proposed to be chosen.

28. The Queen, as well as her sister, have engaged themselves as teachers in the adult and children's schools, and have been very diligent.

29. Got a correct list of the schools, and found they consisted of

139 men
83 women
97 boys
63 girls

Total 382, besides those of *Papara*, 32.

Took down the names of the children of those four united churches, 126 in number, and directed them to bring them for baptism on Sabbath day next.

Oct. 1. At sun-rise upwards of 1000 people were assembled in the place of worship. *Tati* (a converted chief) as the father of the family, commenced the service in a grand, yet truly humble manner. Mr. C. preached. *Teharo* (another converted native) concluded by prayer.

(Extracts to be continued.)

MISSIONARY SOCIETY OF CONNECTICUT.

23RD ANNUAL NARRATIVE.

(Continued from page 602.)

21. The Rev. John Matthews spent 14 weeks in the service of the society, mostly in Missouri, with occasional journies in Illinois, in the new and thinly settled country in which he laboured, he usually preached to small assemblies, yet as large as could be expected. At St. Charles, May 6th, he and another Missionary admitted to a small church, three members by profession, and five by recommendation, administered the Lord's supper, and baptized five children. There were 30 communicants. He writes, "These things, on your mountain of Zion, would appear small; but to us, who labour, comparatively, on the rock, they are times of refreshing indeed."

22. In the fall of the year 1820, the Rev. Hezekiah May received a commission to labour in the northern counties of Pennsylvania, and the adjacent counties in New-York. No returns have been received from him, and the Trustees are not informed whether he performed any missionary labour or not.

23. The Rev. Justin Parsons has been employed as a missionary 26 weeks, in the northern and least improved parts of Vermont. He took great pains to settle existing difficulties in destitute churches, to reconcile offended brethren, and to prepare the way for the stated administration of gospel ordinances in places where they were little enjoyed. In these important labours he was eminently successful. He received 53 members to different churches, and saw numbers of immortal souls, through his instrumentality, turned, apparently, from sin to righteousness.

24. The Rev. Caleb Pitkin has laboured 23 weeks in the southern part of the Western Reserve. He thinks important benefits have resulted from a religious visiting of congregations, churches, and families, by two Missionaries in company; particularly in animating Christian professors to increased activity and faithfulness in the divine life. He says, of the town of Randolph, "Within a short time there have been in this place about a dozen hopeful conversions, and the work is still going on." He adds, "In the town in which I have first visited, the Lord is manifestly working for the salvation of sinners, and the edification of his people. From several other towns I have just heard that the work is progressing."

25. The Rev. David C. Proctor, in Oc-

tober last, soon after leaving the Theological Seminary at Andover, commenced a missionary tour to the western and south western parts of the United States, having been previously ordained as an Evangelist. No information has been received from him since he left Geneva in the state of New York.

26. The Rev. Isaac Reed, having a parochial charge at Nicholasville, Kentucky, has performed 8 weeks missionary labour. He deplores, with deep feeling, the low state of religion in the region which he visited. He attended periodical catechisings in families, to instruct parents and children in the Shorter Catechism. He says, "Many persons in these parts do not know a word of the ten commandments. And some have told me they knew not that God had ever given any commandments."

27. The Rev. Abraham Scott has laboured 14 weeks in the service of the Society, in New Connecticut, and in the counties southward of that tract. He believes the influence of Christianity, in the field of labours, to be gradually increasing, and that most persons feel themselves obliged to pay it a decent respect. A state of things which could not be said to exist some years since, and which he considers attributable, chiefly, to the divine blessing on missionary labours.

28. The Rev. John Seward, during the year past, performed, on the Reserve, 16 weeks' missionary service. He travelled extensively, and visited the infant churches and new settlements, as he found the most urgent call for his attention. He observes in a letter of November last, "We think that the prospects of this country, in a religious point of view, are, on the whole, encouraging. There has been some unusual attention to religion in several places, for several months. We are looking, and I hope waiting, for a still more copious shower of divine grace. I can truly say that labourers in this part of the gospel vineyard are now much more needed than they were ten years ago, this day, when, weary and solitary, I first entered the town, (Aurora,) where I now reside."

29. The Rev. Israel Shailer has laboured as a Missionary, in New Connecticut, 17 weeks. He preached much, visited families and schools, and administered the ordinances of the gospel as he found occasion.

30. The Rev. David M. Smith, who is connected with a church at Lewiston, New-York, has performed 21 weeks missionary service. He speaks much of the prevalence of the great want of able and faith-

ful ministers of Christ. He says, "There are within the bounds of Niagara Presbytery between 40 and 50 churches and but six ministers, including one Missionary among the Indians, to supply them all."

31. The Rev. Eli Smith, residing at Frankfort, Kentucky, has laboured in the employment of the Trustees, 21 weeks. He speaks of the efforts of erroneous teachers as the greatest obstacles to the Christian cause, in the region in which he has laboured. In the train of error, vices always follow.

32. The Rev. Noah Smith, after leaving the Theological Seminary at Andover, last fall, and being ordained as an Evangelist, was commissioned to visit the western and south western states as a Missionary. Having reached Geneva, in the state of New-York, and being informed of the destitute situation of many places in that vicinity, he thought it his duty to labour in that region instead of going further. He accordingly applied for permission to remain there, and pursuant to his request a commission was sent to him.

33 The Rev. John Spencer has laboured on the Holland Purchase, New-York; 39 weeks, or 273 days. In which time he preached 293 times. The settlements which he visited are generally new, yet many of them are numerous and increasing. Many of the inhabitants are very desirous of enjoying the stated ordinances of the gospel, but on account of the present embarrassments of a great portion of the people, and the difficulty of procuring competent religious teachers, they must remain to a great degree, destitute, unless missionary aid continue to be afforded them. This privilege they seem to appreciate and often express their grateful acknowledgments. Mr Spencer's labours have had the divine blessing, particularly in producing an increased regard to religious institutions and a stronger sense of the importance of the appointed means of grace.

34. The Rev. Randolph Stone performed only 4 weeks' missionary labour on the Western Reserve. He was absent from the missionary field, several months, in Pennsylvania and New England. He is settled, for a part of the time, in Morgan.

35. The Rev. Lot B. Sullivan has laboured 26 weeks in the northern and western parts of New Connecticut, principally, in the county of Huron. He speaks of the prevalence of general stupidity respecting divine things. Yet, in a few places, there seemed to be some tokens of the influences of the Holy Spirit; and, in general,

of a gradually increasing sense of the importance of the ordinances of the gospel.

36. The Rev. Matthew Taylor has been employed 29 weeks in the central part of the state of Ohio. He speaks of various religious errors that are advocated with much zeal, forming powerful obstacles to the progress of divine truth. Still, he thinks there is an increasing activity and confidence in the friends of righteousness. And while it pleases God to increase their fidelity and prayer, they are encouraged to hope that he will remember their wants in the greatness of his mercies.

37. The Rev. Jesse Townsend has performed 39 weeks' missionary labour in the state of Illinois. The peculiar scattered state of the inhabitants rendered it difficult for him often to convene enough for public worship, except on the sabbath. He spent much time in visiting families, and instructing them in the truths and duties of religion. He succeeded in establishing several Sabbath Schools, which were prosperous. He laboured to prepare the way for the future establishment of congregations and churches. He distributed a number of Bibles and Tracts, which were very thankfully received. With a population of 55,000 souls, and rapidly increasing, he is the only Presbyterian minister in the state. And there are very few of any other description. The leading characters of the state, as well as the people generally appreciate the value of missionary labours, and are very desirous to have them continued and increased.

38. The Rev. Joseph Treat has laboured in New Connecticut 21 weeks. By taking pains to have religious meetings at such times as would least interfere with the customary labours of the people, he often collected a good number for public worship, on week-days, and in the busy season. He says, in a letter of September last, "Your Missionaries on the Reserve have had nothing very special to encourage them this summer, though, of late, their prospects are more encouraging. There are tokens of divine presence in several of our churches."

39. For an account of the Rev. Lyman Whitney, the Trustees refer to what is contained in this Narrative respecting the Rev. David C. Procter, who left Hartford in company with Mr. Whitney, their commissions being similar.

40. The Rev. Luke Wood spent 20 weeks, principally, in the counties of Schoharrie, Otsego, and Chenango, N. Y. There are a great many churches and congregations in that flourishing section of country, but the

most of them are small, and destitute of regular gospel instruction. When visited by a Missionary their hearts are enlivened, and it seems that God is about to revive his work. But the preached gospel being removed, their hopes decline. They are very desirous to employ ministers, at least for a part of the time. Mr. Wood observes, "The good people are famishing for the bread of life, and are willing to make great sacrifices to enjoy it. It is not easy to exhaust their patience by preaching." He also observes, "I was happy to find less prejudice in different denominations of Christians, than I anticipated."

41. The Rev. Ephraim T. Woodruff has a parochial charge in Wayne, New Connecticut. He has performed 27 weeks' missionary labour, principally, in the counties of Trumbull, Ashtabula, and Geauga. He speaks with much feeling, of the uncommon unanimity and harmony of the ministers and churches on the Reserve. Yet, from the active efforts of the irreligious, great vigilance and increased activity are requisite to preserve the purity and aid the growth of the numerous churches planted by missionary labour. These are not withheld, and the Lord gives his blessing. Mr. Woodruff was very attentive in visiting families, schools, and secluded neighbourhoods, and found this mode of instruction to be acceptable and useful. He spent a sacramental Sabbath in Madison, with the Rev. Mr. Hyde, whose early labours among his people have been much blessed, on which occasion 21 members were added to the church.

42. The Rev. Simeon Woodruff has laboured, in New Connecticut, 11 weeks in the service of the Trustees. Severe sickness in his family prevented a longer service. He observes, "Religion is gradually gaining ground in this western country, churches are multiplying and pious and benevolent societies increasing. The field of missionary labour is continually extending. There are no less than 22 destitute churches belonging to Portage Presbytery."

REVIVALS OF RELIGION.

A considerable number of ministers of various denominations, in different parts of Great Britain have, at their social meetings during the last summer, made the outpouring of the Holy Spirit in larger measure, the subject of their serious consideration; and they have determined to abound more than formerly in their private supplications, (statedly or occasionally) for the promised

blessing; and to preach on the Person and Offices of the Holy Spirit, as frequently as may appear to them expedient.

When our Saviour was about to leave his followers in sorrow, he said, "It is expedient for you that I go away; for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you: and when he is come, he will reprove the world of sin, and of righteousness, and of judgment." An earnest of this promise was given in the great revival of religion on the day of Pentecost, when many were pricked in their hearts, and made to cry, "Men and brethren, what shall we do to be saved?" and the same day were added unto them about three thousand souls. In these latter days, Christ has not forgotten his promise, nor the Holy Spirit his office. In the revivals of religion which are spreading over our land the same power and mercy are displayed; the same effects are produced on the hearts of sinners; the same anxious enquiry is made by those who are pricked in the heart;—and when the same instruction is given and followed, the gift the Holy Ghost is received. And the Lord is thus, we verily believe, adding to the Church daily such as shall be saved.

We are encouraged to state, that, notwithstanding our ingratitude for past mercies, the influences of the Holy Spirit are not wholly withdrawn from this city. Some who have remained secure till this time, are making the important enquiry. In one of our neighbouring villages, several have recently been brought to hope that they have been guided by the Spirit of truth into all truth.

In Wilton and Reading a powerful work of grace has commenced; 70 or 80 are said to be under deep conviction, and some are rejoicing in hope. As far as the work has extended, it is remarkable that scarce a family is passed by.

In Great Barrington, Ms. a correspondent observes,—About 30 are rejoicing in hope, and the revival appears to be spreading all over the town. In Sheffield they number 90 hopeful subjects of grace. In Stockbridge the work goes on rapidly: 70 have already professed their faith in Christ and united with the church. In West Stockbridge appearances are promising. In Lenox, Lee, Tyringham, New Marlborough, Egremont, and Lanesborough, the work of the Lord is progressing.

From a letter published in the Christian Secretary, at Hartford, it appears that revivals in Conway and Ashfield, wear a pleasing aspect. In Ashfield there are

probably from 70 to 80 hopeful converts ; in some families, 5, 6, and 7 subjects of the work ; it is still going on powerfully. God has seen fit to bring down the pride of some of the most stout-hearted sinners, and to cause them to bow submissively at the foot of the cross, and to rejoice in his salvation. HE seems to give his spirit in answer to prayer.

—
From the Middlesex Gazette.

Extract of a letter from a Gentleman in Fairlee, Vermont.

In Lyme, there is a great reformation in all quarters of the town. In Thetford, there is about three hundred under serious impressions, and 200 hopefully converted.—They have meetings every night in the week ; frequently 400 meet at one house—as many again as can get in. It appears to be among all denominations of people ; they all meet together without any jarrings ; and the chief inquiry is, *what shall they do to be saved.* I suppose such a time has not been known since Whitfield's day. The first of the reformation in Thetford took its rise among the Calvinistic Baptists, but spread among all denominations. There is something of a reformation in this town, and also in Bradford.

—
Extract of a letter dated Henderson, N. Y. January 12, 1822.

The revival in this region began about four months since in the village of Adams, and soon became general. It soon broke out in Lorrain, Ellisburgh, and Rodman. About two months since it broke out in Henderson. The work has been preceded by the most astonishing spirit of prayer that I ever witnessed, which continues. I cannot describe it to you. Suffice it to say, that in a number of instances, Christians have prayed all night. In these five towns, since the work began, there have probably more than 500 souls been translated from the kingdom of darkness into the kingdom of God's dear Son. Among those that have been hopefully converted, are some of the first characters of our country. Deists and Universalists have forsaken the soul-destroying principles, and embraced the Gospel of Christ. The child nine years old, with the gray headed, have had their mouths filled with praises to God.

INDIAN SCHOOL AT FORT WAYNE.

The following letter concerning the Indian School under the superintendence of the Rev. Isaac M'Coy, at Fort Wayne, Indiana, was

communicated for the Christian Repertory, published in Kentucky.

Vernon, June 20, 1821.

Sir,—On the 11th and 12th days of December last I was at Fort Wayne, Indiana, which place is little better than a wilderness, being surrounded with numerous Indian visitors of the neighbouring tribes, but what claimed my attention most was the good order and harmony that appeared in the school of about 30 young Indians, who had voluntarily come under the tuition of Elder Isaac M'Coy, perhaps one of the most pious of his day ; and who has devoted more of his time to Indian Reform than any other man in the United States, considering him possessing but a small portion of this world's goods, and of an extremely feeble constitution, but when brought near the grave his mind seems most deeply impressed with the deplorable situation of the Indians. He lives poor, although himself and wife appear well reconciled and consider they are working for the Lord. The Elder informed me that his greatest affliction was that of not being able to receive into his school as many as he wished to come under his care, owing to his limited means to support them ; and could not consistently with his feelings intimate to the old Indians his poverty—he said that provisions and clothing, books and paper, would all be very acceptable as donations in support of said school. I thought if it were practicable to obtain part of the ten thousand dollars put at the disposal of the President of the United States (above what has been received) it could not be more safe. The family of young Indians with the family of whites all set at the same table and eat of the same dish, and appear to take learning in all respects as readily as the whites. Could you be the means of aiding this man in his laudable undertaking, I shall consider you have added another laurel to your wreath of honour. Accept Dear Sir, my wishes for your further prosperity,
JOHN VAWTER.

Col. Richard M. Johnson.

Member in the United States' Senate.

MISSION TO THE SANDWICH ISLANDS.

To the Editor of the Religious Intelligencer.

SIR—If you deem it an eligible way to effect the good desired, you may oblige some by stating in your next number, that in the course of the ensuing season between 30 and 40 ships will leave here for the coasts of Japan ; and in their passage touch

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at the Sandwich Islands. Others will sail from neighbouring parts who will take their officers from this. Such as leave between March and September, will cruise a while off the coast of South America; such as leave between September and the middle of January, will go directly to those Islands. Though from the nature of their employment a degree of uncertainty may attend sending by these ships, yet they are all designed for that place; and in case any one is diverted from her course, it is calculated that she will speak with vessels bound directly there. As many of them are large, and their owners particularly interested in the civilization of the natives, it is *hoped* that free conveyance may be had for a considerable quantity of articles for the mission. Sufficient encouragement, it is thought, has already been given, to justify the collecting of materials for several houses to accommodate the missionaries who are to be sent out in the following summer.

A ship now building at Haddam, on Connecticut river, will be launched in the spring, and fitted out of this place, under the command of Capt. Reuben Weeks. He very kindly offers to take out for the patrons of the mission, a house-frame, a pair of mill-stones, and a quantity of brick, and leave them with the missionaries when he shall touch at the Sandwich Islands. He further offers to bring to Nantucket, other frames, and a quantity of lumber to be conveyed thither as opportunity may be presented. Persons wishing to avail themselves of this offer, are requested to write Capt. Weeks the dimensions, of the articles which they propose to furnish.—Free conveyance for like articles to the missionaries, may be had by one, and probably by three, other ships now building at Haddam. Letters for the missionaries, directed to the care of the Nantucket Postmaster, and either left at the Missionary Rooms in Boston, or forwarded to him by mail, post paid, will be sent out without much delay. Packages of no *very great bulk*, directed to the care of William Coffin, Esq. of Nantucket, and either left at the store of Frederick R. Bunker, 248 Fr. street, New-York, or at the store of Davis and Center, Albany, or at the store of Mr. Norman Smith, Hartford, or sent to the Missionary Rooms in Boston, will be brought here and taken out without freight. When equally convenient, the latter way of conveyance should be preferred. When articles are forwarded by the way of Hartford, Albany or New-York, it is desirable

that they should be reported to Jeremiah Evarts, Esq. of Boston.

Yours, &c. A. MORSE.

Nantucket, Feb. 5, 1822.

P. S. An arrival here, *direct* from the Sandwich Islands, is daily expected. A number of sober intelligent men, lately from Valparaiso, state that that healthful and flourishing city contains from 3 to 10,000 inhabitants, half of whom are from Great Britain and the United States; that the Catholic Priests have lost most of their influence, that a humane Englishman bears the greatest sway in the place, and that one of our own countrymen entreated them to put him in a way to purchase a Bible, observing that he had lived there 13 years without being permitted to see one. From all I can learn, it appears highly probable, that a prudent missionary might establish himself there to great advantage. It is probably an eligible place for an English school master. Thousands of our own language touch there every year, and many hundreds from this island. Perhaps a free passage, with good accommodations, might be obtained here for some *Mills* to go and explore that part of the world.

FOREIGN MISSION SCHOOL.

QUARTERLY REPORT.

(Continued from p. 607.)

Clothing received since October 4, 1821.

- Watertown, Ct. Misses Shultons, 4 table cloths, 1 towel; ladies, 2 shirts, 1 pillow case, 2 cravats.
- New Milford, Ct. young ladies in Miss Northrop's school, 1 bed quilt.
- Goshen, Ct. Miss Olive Tibballs, 4 1 2 yds of flannel; Samuel Coles, 2nd, 1 great coat, Miss Eunice Burr, 1 pair stockings: Miss Salome Collar, 1 pair stockings: Miss Susan Burr, 1 cotton shirt.
- N. Berlin, N. Y. a lady, 2 1-2 yds. of fulled cloth.
- Hartford, Ct. Mrs. Rogers, 1 pair of cotton sheets.
- N. Cornwall, Ct. Doct. Gold, 1 surtout.
- Amenia, N. Y. Mrs. C. Flint, 1 pair of sheets. Miss B. Reynolds, 2 pair of stockings; Mrs. Hyde, 1 cravat, 1 pair of suspenders.
- Litchfield, Ct. 1 bed quilt, 1 straw hat, 1 vest, 1 pair of stockings; a friend to the school, 6 shirts, 3 pair of suspenders.
- A box of clothing by Mr. Whiting, New-Haven. The five first articles said to be from Mrs. Pardee and Mrs. Sacket, of Renselaer Co. N. Y. The other articles from donors unknown:—2 wool hat, 1 linnen coat, cloth for one pair of pantaloons, 1 do of stockinet, 2 1-4 yds. of flannel, 1 lb. of flax, 3 skeins, of cotton thread, 2 pocket handkerchiefs, 1

- pair of suspenders, 5 1-2 yds of linnen cloth, 16 yds of cotton cloth, 2 1-2 yds of tow cloth, 1 pair of pantaloons, 1 yd of dressed flannel, 4 vests, 4 1-2 yds of dressed cloth, 6 pair of socks, 2 lbs of sole leather, 6 pair of shoes.
- East Haddam, Ct. clothing, valued by the donors at \$67 85 cents, Sarah B. Parsons manager.
- East Windsor, Ct. N. Parish, Education Society, Margaret Bartlett treasurer, 9 pair of suspenders, 1 vest, 1 pair of socks, 1 pair of stockings.
- Salisbury, Ct. Female Fragment Society, 2 feather beds, 4 pillows, Miss C. Lamb, treasurer.
- Goshen, Ct. ladies, 43 yds of fulled cloth, estimated by the donors at \$64.50 cents.
- Torrington, Ct. 1 pillow case.
- Warren, Ct. Young Ladies' Foreign Missionary Society, 1 bed quilt, 3 shirts, 3 towels, 4 vests, 1 small coat, 1 table cloth, 1 plaid coverlid, 2 pair of pillow cases, 5 shirts, 8 pair of trowsers, 3 pair of stockings, 16 yds of flannel.
- Berlin, Ct. Miss Ruth Roberts, 2 cotton shirts, 1 towel.
- Sharon, Ct. Female Cent Soc. 30 yds of fulled cloth, 1 flannel sheet, 2 pair of socks, 2 pair of mittens, 1 skein of yarn.
- N. Preston, Ct. 23 yds of flannel, 4 yds tow cloth, 2 towels, 2 pair of stockings, 1 pillow case.
- Lansingburgh, N. Y. Mrs. Bassil, 1 cravat, half a quire of letter paper, and a small writing book.
- Fairfield, Ct. Mrs. Judson, 7 pair of mittens: Miss Whitmore, 1 pair of mittens.
- Goshen, Ct. Mr. D. Beecher, in cutting out garments \$4; Ladies, 25 yds of flannel, 2 pair of stockings, 3 pair of socks, 2 pair of mittens, 1 pair of suspenders.
- Great Barrington, Ms. 2 friends to the school, 2 pair of pillows, 2 pair of pillow cases.
- Salisbury, Ct. Female Fragment Soc. 21 1-2 yds of fulled cloth, 18 1-2 yds of tow cloth, 2 pair of stockings, 2 towels.
- Washington, Ct. 1 bed quilt.
- Kent, Ct. ladies, 15 yds of flannel.
- South Cornwall, Ct. in clothing and sewing by the young ladies, \$36.
- South Canaan, Ct. Mrs. S. Reed, 2 pair of mittens.
- Farmington, Ct. 2d Soc. Mrs. P. Tillotson, 1 blanket, 2 vests at \$3. Mrs. L. Robbins, 1 bed quilt, \$2. Mrs. J. Woodford, 3 pair of stockings, \$3 87 cents. Roger Woodford, 3 pair of shoes, \$3 50 cents. Edwin E. Hawley, 1 pair of shoes, \$1 17 cents. Mrs. E. Coles, 1 pair of thread stockings, 42 cents. Mrs. D. Demming, 2 pair of stockings \$1 25 cents. Mrs. S. Chidsey, 1 pair of mittens, 25 cents. Mrs. U. Woodruff, 1 shirt, 80 cents. Mrs. J. Goodrich, 1 pair of stockings, 75 cents. Young Misses in the centre school district, 1 bed quilt, \$1 75 cents. Dea. S. Gridley, 1 pair of pillow cases, 40 cents. Mrs. J. Gleason, 1 pair of mittens, 25 cents. Stanley Day, 1 pair of shoes, \$1 34 cents.
- Mrs. C. Hart, 1 shirt, 67 cents. Mrs. P. Sperry, 1 pair of mittens, 18 cents. Mrs. M. Woodford, 1 pair of pillow cases, 75 cents. Mrs. C. Wilcox, 1 towel, 30 cents. G. Wilcox, 1 shirt, \$1. Mrs. A. Thompson 1 shirt, 90 cents. Mrs. A. S. Thompson, 1 pair of pillow cases, 67 cents. Mrs. F. Chidsey, 1 shirt, 80 cents. Avails of a piece of land of C. D. Thompson, 2 pair of shoes, \$2. J. Kilbourn, 1 pair of shoes, \$1 50 cents.
- Goshen, Ct. S. D. Street, 1 pair of shoes.
- Salisbury, Ct. Female Fragment Soc. 1 bed quilt, 1 coat, 1 pair of mittens. Avails of a missionary field given to the Society, 8 yds of fulled cloth, Miss C. Lamb, treasurer.
- N. Preston, Ct. Widow Sarah Whittlesey, 2 pair of socks.
- Winstead, Ct. Female Charitable Society, 1 blanket, \$1; 5 vests, \$3; 5 pair of stockings, \$2.08 cents; 2 pair of mittens, 50 cents; 1 pair of suspenders, 20 cents; 1 pair of flannel drawers, 75 cents; 1 bed quilt \$2; do do. \$3 50 cents; 1 pillow case 42 cents; 1 towel 22 cents; 1 pair of pantaloons, \$1 33 cents; 1 great coat, \$9 50 cents; 1 do. do. \$7; 19 shirts, \$41 25 cents. Miss H. Gaylord Treasurer.
- Tyringham, Ms. a few ladies of the society of the Rev. Mr. Dow, 1 bed quilt, 1 shirt, 1 vest, 2 pair of socks, 3 knots of thread, also 1 blanket from Miss Thankful Brown.
- Colebrook, Ct. Female Benevolent Society, 1 vest, \$2; 1 cotton shirt, \$1; 3 linnen do. \$3 50 cents; 1 pair of stockings, 56 cents; 1 comfortable, \$2 50 cents; 2 woolen vests, \$20; 2 cotton shirts, \$3; 1 flannel do. \$2; 1 pair of pillow cases, 50 cents; 1 pair of mittens, 25 cents; 7 pair of socks, \$3 50 cents; 2 pair of flannel sheets, \$12; 1 pair of tow trowsers, \$1. Mrs. Charlotte Sage, 1 bed quilt, \$2; 2 new vests, \$2; 1 pair of pillow cases, 67 cents.
- Harwinton, Ct. ladies, 1 bed quilt, 2 shirts, 3 handkerchiefs.
- Norfolk, Ct. a few individuals in the north part of the town, in clothing and provision, estimated by the donors at \$21 33 cents.
- N. Cornwall, Ct. a friend to the school, 1 pair of mittens.
- Winsted, Ct. 1 wool hat, 1 pair of pillow cases, 10 yds of white tow cloth, 5 1-2 yds of fulled cloth.
- Lisbon, Ct. a benevolent friend, a box of clothing estimated by the donors at \$50.
- Stafford, Ct. Ladies' Charitable Soc. 3 shirts, 2 cravats, 2 pair of stockings.
- Columbia, N. Y. Samuel Little, Esq. 1 napped hat.
- From people in Salisbury, Ct. articles of clothing, estimated by them at \$133 15 cents; Female Fragment Soc. 34 yds of flannel and 1 pair of mittens, valued by the donors at \$20 14 cents. Miss C. Lamb Treasurer.
- Sharon, Ct. ladies, 1 bed quilt, 2 wool hats, 3 pair of socks, 1 pair of pillow cases, 1 towel, 1 handkerchief, 2 skeins of thread, 1 do of yarn, 2 vest patterns, 1 vest, 2 yds of flannel, 9 shirts, 30 yds of cotton cloth, 8 1-2 yds of fulled cloth.

Cornwall, Ct. Miss Acsa Rouse, 1 pair of mittens; Miss Celia Bonney, 2 pair of mittens, and thread estimated by the donor at 75 cents

Sherman, Ct. Miss Mercy Baldwin, 2 pair of mittens.

Torrington, Ct. 1 bed, 1 bed quilt, 1 pair of mittens.

Provision.

From the missionary field of George Stanley, Goshen, Ct. 35 bushels of corn; Dea. Thompson, 1 fat hog of 340 lbs. valued at \$14 25 cents; individuals, provision and clothing valued at \$33 50 cents.

Torrington, Ct. 36 lbs. of cheese, 10 lbs. of sugar.

N. Cornwall, Ct. Dea. N. Rogers, 2 barrels of cider, 2 bushels of rye.

Great Barrington, Ms. 2 friends to the school, 4 bushels of corn, 17 lbs. of cheese, 5 lbs. of butter.

Cornwall, Ct. Mr. Rouse, 5 bushels of turnips.

Washington, Ct. 100 lbs. of cheese.

Farmington, Ct. Abel Woodruff, provision at 24 cents.

N. Cornwall, Ct. Mr. P. Cotter, 1 bushel of rye.

Winstead, Ct. 33 lbs. of cheese, 3 1-4 lbs. of butter, 242 lbs. of beef, 45 lbs. of pork.

Sharon, Ct. Beneficent Soc. 4 1-4 bushels of rye, 2 do. corn, 61 1-2 lbs. of pork and beef, 1 lb. of tea, estimated by the donors at \$7 71 cents.

Stockbridge, Ms. provision and some clothing, estimated by the donors at \$71.

Torrington, Ct. 10 lbs. of butter, 118 lbs. of cheese, 59 lbs. of pork, 1 barrel of beef, 3 bushels of rye, 1 do. corn, half a bushel of beans.

Cornwall, Ct. a friend to the school, 1 young heifer, estimated by the donor at \$10.

Books, &c.

From the Rev. Sylvester Woodbridge, 34 copies of poems, moral and religious, for youth and children.

American Bible Society, 24 Bibles, 24 Testaments, 6 Mohawk Gospels, 6 Delaware Epistles, valued at \$32 18 cents.

Winsted, Ct. 1 axe.

A mistake was made in transcribing the account of the Steward, for the report of last July; 11 pillow cases instead of 1 were received of the ladies of N. Coventry.

There is a want of mittens and shoes. Provisions of every kind, especially butter, are desired of the benefactors of the institution. The list of articles, in the report, appears large; but the candid observer will notice that many of these donations are quite small in value, as it is intended that the widow's mite should not be unnoticed. The liberality of the friends of this singular and interesting institution is solicited again, with a full confidence that this aid will be granted, and that the favour of divine Providence will be continued.

The Steward of the School, and the Agents, wish to excuse themselves from estimating the value of the donations received, and have nev-

er done it; but would be well pleased should the donors be willing to do it.

In the name of the Agent,

TIMOTHY STONE.

Cornwall, Jan. 1, 1822.

THE HOLY MAP.

From the Evangelical Magazine

I have been sometimes a traveller, and in the course of my peregrinations have been much assisted during different journeys in my native country, by Carey's Maps and Road Book; and having generally been well supplied with every thing needful, and also mercifully preserved from many evils which have fallen upon some others who have even been less travellers than myself. I hope, therefore, I feel a desire to fulfil the pleasing injunction, "Thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness." And I do most earnestly desire that the practical effect upon my mind may be to "humble me," and to constrain me "to keep his commandments."

I am now, Mr. Editor, on a most important journey. I am travelling, I hope, to the celestial Canaan; and I find the same necessity for a map and a guide here as in any of my former journeys. I find the same need of very frequently looking at my directory, which is in fact the Old and New Testament. It does not, however, always suit to carry these with me; and when I stop to lodge among Christian friends, I expect to find, not only comfortable lodgings, but the map and directory above named at hand, to supply me with information sufficient for my guidance through my journey.

Some Christian hosts are so fully aware of this being a desirable thing, that they place the map at least in every sleeping-room; and I write now to you, Mr. Editor, to jog the memory of those who are indeed friendly to Christian pilgrims, but are apt to neglect this accommodation; or to furnish it only in a very small print that many persons cannot read.

If the hints dropped in this paper are rightly attended to, those readers who are desirous that Christian travellers should stop a night or two with them in their journeyings, will from this time take care that the visitor's apartment should have the map placed in it: and then the last thing at night, he may review the day's journey with the map in his hand, and assure himself that he has not missed his way; and if spared to pursue his journey the next morning, he may look at it again, and examine how far the remainder of the road is marked out to him.

PILGRIM.

FOREIGN MISSION SOCIETY FOR THE
COUNTY OF LITCHFIELD.*For the Religious Intelligencer.*

On Wednesday, February 13, the Foreign Mission Society for the County of Litchfield, held their annual meeting at this place. The day was pleasant, the concourse assembled on this joyful anniversary was very great, and the exercises of the day were very solemn and appropriate.

The Rev. Mr. Marsh of Winchester, delivered an excellent discourse, from these words contained in Paul's first Epistle to the Corinthians, 16th Chapter 1st and 2d verses "Now concerning the saints, as I have given orders to the Churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." The subject was handled with great ability by the preacher, and applied with peculiar force.

Before the public business was closed, the Treasurer of the Society reported that he had received from the societies in the county, and individual donations, more than *sixteen hundred dollars*. If similar exertions should be made through our country, how might the followers of Christ exult in the prospect, that the Heathen should soon be given to their divine Lord as his purchased possession, and the Gospel should be preached to every creature.

Litchfield, Feb. 14, 1822.

DISMISSION.

On the 9th of January, the Rev. Joshua Williams was dismissed from his pastoral relation to the Church and Society in Harwinton.

In this Society, which is extended over a tract of country, almost six miles square, Mr. Williams has labored for thirty two years; in which time, his efforts to promote their union, respectability, and spiritual good, were attended with unusual success. The additions to the church were considerable more than the deaths in the parish. By his unremitting exertions in the revival of 1816, it is supposed a foundation was laid for a severe and protracted sickness, from the effects of which he has not entirely recovered. In the fall of 1820 he proposed to retire that they might settle a younger man. It was deferred till this winter, when the Consociation being called, and the society having voted him one thousand dollars, the relation was by mutual consent dissolved. The Consociation say in their result, "Mr. Williams is dismissed in good and regular standing; and retains the affection which this Consociation have ever felt towards him, as a faithful and eminently useful minister of the Gospel."

TRACT ANECDOTE

Related by Mr. Ward.

Soon after I went to India, I distributed a number of tracts, in a variety of villages. A man, hearing that a Missionary had left a tract at a certain house, felt a conviction on his mind that he was bound to read it. He therefore sent to request that he might peruse it; it was granted, and he read it. His soul was so deeply impressed with the importance of its contents that he determined to relinquish *caste* and every other superstition for the Lord Jesus Christ. So far indeed was he influenced by the Holy Spirit, that he set out for and arrived at Serampore; and there became a truly pious Christian, and a zealous preacher of the Gospel.

SABBATH SCHOOL ANECDOTE.

A little boy, belonging to a Sunday School in London, having occasion every Sabbath to go through a certain court, observed a shop always open for the sale of goods. The little boy, having been taught the duty of sanctifying that day, was grieved at its profanation, and some time considered in himself whether it was possible for him to do any thing to prevent it. At length, he determined upon leaving a tract on the Lord's day next week, at the shop as he passed by. He did so. On the next Sabbath coming the same way, he observed that the shop was shut up. He stopped and pondered whether this could be the effect of the tract he had left. He ventured to knock gently at the door: when a woman within, thinking it was a customer, answered aloud, "You cannot have any thing: we don't sell on Sunday." The little boy still begged for admittance, encouraged by what he had heard. When the woman recollecting his voice, she opened the door, and said, "Come in my dear little fellow: It was you who left the tract here last Sunday, against Sabbath breaking, and it frightened me so that I did not dare to keep my shop open any longer; and I am determined never to do so again while I live."

Let this be an encouragement to the teachers of Sunday schools in enforcing the observation of the Lord's day; and let it be a stimulus to all serious people, and even to children, to distribute tracts in every possible direction.

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